

[2.]

# RELIGIONS PEACE

Or

A reconciliation, between princes & Peoples, & Nations (by  
Leonard Busher; of the Countie of Gloucester, of the towne of Wotton, and  
a Cittizen, of the famous and most honorable Citty London, and a4. 21  
of the second right worshipfull Company)

Supplicared (vnto the hygh and mighty King of great Brittain: &c. And to the  
Princely and-right Honorable Parliament) with all loyalty, humility  
and carefull Fidelity.

May. 60. 1. 3. 16. 12. 16.

**A** Rise, O Sion, be bright for thy light is com, and the gloyp of the Lord is ri-  
sen upon thee, and the Gentils shall walk in thy light, and kings at the  
brightness of thy rising vp.

And the sounes of strangers shall build vp thy wals, and their kings shall mi-  
nister vnto thee: For in my wrath I smought thee, but in my mercy I had  
compassion on thee: Therefore thy gates shall bee open continually; neyther  
day nor night shall they bee shut, that men may bring vnto thee, the riches of  
the Gentils, and that their kings may be brought vnto thee.

For the Portow and that kingdom that wil not serue thee, shal perish: ad those  
nations shal vterly be destroyed.

The sounes also of them that afflicted thee, shal come and bow vnto thee: and  
al they that despised thee, shal fall downe at the soales of thy feet: and they  
shal call thee, the Citty of the Lord, Zion of the holp one of Israel.

Thou shalt also suck the milke of the Gentils, and shalt suck the breasts of kings:  
and thou shalt know that I the Lord am thy Saviour, and thy redeemer, the  
mighty one of Iacob.

Proverbs 20. 18.

Mercy and truth preserve the king, for his throne shall bee established with  
mercy.

Eccle. 10. 21.

The feare of the Lord causeth that the kingdom faileth not, but the kingdom  
is lost by cruelty and pride.

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RELIGIOUS PLACE

Printed in Germany.

## To the high &amp; mighty King James, by the grace of God,

King of greace Brittain, France & Yrland; And to the princely & right Honorable Parliament, Leonard Busher wisheth, the wisdom of Salomon, the Zeale of Iosias, & the mercy of Christ : with the saluation of your Spirits in the day of the Lord Iesus.

1. Cor. 5. 5.

**F**or as much, as your Maiesty and Parliament, doe stand for the maintenance of the Religion wherein you are borne, and for the same, doe most zealously persecute, with speer and sword : I haue thought it good, and also my duty (most Royal soueraigne) to enforme your Maiesty and Parliament thereof. In al humilitie therfore, I give you to vnderstand, that no Prince or People, so possible attaine that one true Religion of the Gospell, which is acceptable to God by Iesus Christ, meere by birth : for Christ saith Except a man be borne againe, he cannot see the Kingdom of God. Also the Apo: James saith. b. Of his owne wil he began vs by the word of truth. And the Apo: Peter saith. c. Being borne a new, not of mortal feed, but of immortal, by the word of God, who liueth & endureth for ever. Therfore Christ commanded this word to be preached to al nations, that thereby they may attaine the new birth. By which your Maiesty and Parliament may perceiue, that the one true Religion of the Gospell, is not attained by natural birth: for the all Princes and peoples, in all nations, shold haue that one true Religion of the Gospell, the which you see and grant, they all haue not, yet many of them also wil defende their Religion (wherein they are borne) by speer and sword, as if it were their natural and earthly inheritance: or had with speer and sword been gotten, and therfore wil with speer and sword mainteyne and defende it. But your Maiesty and Parliament, may please to vnderstand, that the Scriptures doe teach, that the one true religion is gotten by a new birth, even by the word and spirit of God, and therewith also, it is onely maintained and defended. For the word of God is lively, & mighty in operation, & sharper then any two edged sword, & entereth through, even vnto the deuiding asunder of the soules & the spirit, & of the joynts & of the marrow, & is a discernor of the thoughts, & the intents of the heart. Seeing then the one true Religion of the Gospell, is thus gotten: and thus defended and maintained, namely, by the word preached onely, let it please your Maiesty and Parliament, to be entreated, to reuoke and repeale, those Ancychristian, Romish and cruel lawes, that force al in our lād, both Prince and people, to receiue that Religion, wherein the King or Queen were borne, or that which is stablished by the law of man: and in steed thereof, enact and publish, that Apostolick, Christian, Gentle & merciful law of Christ, viz: Go teach al nations, preach the Gospell to every creature, that is, Christ wil haue his ministers to preach and teach the people of al nations, the things that concerne the Kingdom of God, & the name of Iesus Messiah, repentance & remission of sins, & to baptise in his name, such as doe beleefe. And for as much also that the false do

2. Ioh. 3. 3

b. Jam. 1. 18

c. 1. Pet. 1.

3. 23.

Marth. 28.

Marc. 16.

2. Cor. 10.

4.

Eph. 6. 17

Heb. 4. 12.

Mar. 28. 19

Mar. 16. 16

Act. 8. 12.

Luc. 24. 47

Act. 8. 12.

37. &amp; 1. 48

1. Tim. 4. 7. Antipheistical religion did come by the spirit of error & doctrine of Devils, ad  
 Rev. 16. 14. not by speer and sword: therefore by the spirit of Christ, ad doctrine of the  
 word of God, must it be driven out of the hearts and consciences, both of  
 Prince and People, and not by speer and sword, as the false Bishops and  
 ministers haue and doe still perswade. Therefore may it please your Ma-  
 jesty and Parliament, to vnderstand that (by speer and sword) to constrain  
 Mar. 9. 38. Princes and peoples, to receaue that one true Religion of the Gospell, is  
 39. wholly against the mynde and mercifull Law of Christ, dangerous both  
 to King and State, a meanes to decreace the Kingdom of Christ: and a  
 meanes to increase the Kingdom of Antychrist, as these reasons follo-  
 wing doe manifest: The which I humbly beseech your Majesty and  
 Parliament, carefully to consider, and that according to the word of god,  
 Mar. 7. 17. which shal judge every man according to his deeds: and persecution, is a  
 Rev. 16. 14. worke well pleasing to al false Prophets and Bishops, but it is contrarie  
 Luce 9. 55. to the minde of Christ, who came not to judge & destroy mens lives, but to save  
 56. them: And though some men and women beleue not at the first howre,  
 Ioh. 12. 47. yet may they at the a. eleventh howre, if they bee not persecuted to death  
 a. Matt. 20. before: And no King nor Bishop can, or is able to command faith, e.  
 6. 7. That is the gift of God, who worketh in vs both the wil & the deed of his owne  
 e. Eph. 2. 8. good pleasure, set him not a day therefore, in which, if his creature heare  
 1. tim. 1. 13 not and beleue not, you will imprison and burne him: Paule was a blas-  
 Act. 26. 11 phemer, and also a persecuter, and could not be converted by the Apostles  
 and ministers of Christ, yet at last was receaved to mercy, and converted  
 Iam. 5. 11. extraordinarily by Christ himself, who is very pitiful & mercifull, & would  
 2. Pet. 3. 9. have no man to perish, but would that al men come to repentance, but not by per-  
 2. cor. 5. 19 secution, but by the word of reconciliation which he hath committed to his  
 ministers. And as Kings and Bishops, cannot command the wiſde, so they  
 Iohn. 3. cannot commaund faith, & as the winde bloweth where it listeth, so is every man  
 that is borne of the spirit. You may see men to Church against their con-  
 sciences, but they wil beleue as they did afore, when they com there, for  
 1. Sam. 15. God giueth a blessing onely to his owne ordinance, and abhorreth Anty-  
 15. 24. christ: And Kings are to thinck that they are men, as well as Kings, ad  
 Act. 9. 15. that Christ hath ordeined the same meanes of faith for Kings which he  
 1 tim. 2. 1. 2 hath for subjects, and that subjects are Christs freemen, as well as Kings sub-  
 1. Cor. 7. jects, & Kings that beleue are Christs. Servants, even as subjects are Kings  
 21. 23. servants, and both are bought with a price, therefore both ought not to bee  
 wisdew the servants of men, in matter of faith & religion: but Kings shal giue a grea-  
 6. 1. 8. ter account at the day of iudgment, then their subjects: And to judge me-  
 now for religion, is to judge afore the tyme, ad also to sit in the iudgement  
 Rom. 2. 16. seate of Christ, to whom onely it belongeth, yet not before the day appoin-  
 Act. 10. 42. ted, how much lesse to Kings and Bishops. I read that Constantine  
 the Emperour (called the greates) wrought to the Bishop of Rome, that he  
 Ioh. 12. 38 would not force and constrain any man to the faith, but onely admonish  
 and commit the iudgment to God. Christs Kingdom is not of this world  
 therefore



therefore may it not be purchased, nor defended with the weapons of this world, but by his word and spirit: no other weapons hath he given to his Church which is his spiritual kingdom. Therefore Christ saith: He that wil not heare the church, let him be to thee as a heathen & a publicane: he saith not but: banish him: or imprison him, that is Antichrists ordinance. And though a man be an heretic, yet ought he not to be banished; but to be rejected, after once or twice admonition, that is cast out of the Church: but as in the church of Rome people of all sorts are by persecution forced therinto by the Bishops and ministers thereof: so it is in the Church of England also, which sheweth that the Bishops and ministers of Rome and England are of one spirit, in gathering together people to their faith and church, which is the spirit of Satan, who knoweth well that his kingdom (the false Church) would greatly decay, if persecution were laid down: seeing himself cannot stand before the word and spirit of God, much less his Bishops and ministers: therefore he wil have them, for a name and shew, to use the word of God, but indeed, if the false interpretation and alledging of the scriptures wil not help, then (saith he) constrain them by force and sword: or else (if people have liberty of conscience) they wil trye the spirits, which of them is of God, as the Apostle John teacheth: and then saith he: the Prince as well as people wil trye all things, & keep that which is good, and wil also prove themselves. (as the Apostle Paul teacheth) whether they are in the Apostolic faith or not: And as the Church of Rome provoketh the Magistrates to persecute to death, such as are excommunicated out of her, so doth the Church of England provoke the Magistrates to persecute to death such as she excommunicate: And as the Bishops and ministers of Rome wil perswade the prince and people, to heare ad read none but themselves, so doe the Bishops and ministers of England: But the Bishops and ministers of the Apostolic Church doe perswade all men, to prove & trye the spirits whether they are of God, which they cannot doe, except they heare and read other mens doctrines, as well as the Bishops and ministers: neither can they if they would, so long as the Bishops have power from the King and state to silence and imprison etc. all preachers, ad to burne all books, which teach not their doctrines. Now Majesty and Parliament shal understand that all those that confesse freely without compulsion, that Iesus is the Messiah the Lord, and that he came in flesh, are to be esteemed the Children of God and true Christians, seeing such are borne of God, and no man can say that Iesus is the Lord, but by the holy Ghost, therefore not to be persecuted.

And as Abel killed not Caine, but was killed himself, ad as Isaac ad Jacob did not persecute Ismael and Esau, but was persecuted of Ismael and Esau (who ad Caine were figures of all persecuters) so the beleevings doe not persecute the unbelievings, nor the true church the false, but the beleevings and true church are (as they have bene) most often persecuted the selves, of whom Abel, Isaac and Jacob were figures, whose children are all beleevings and free men: that stand fast in the liberty, wherewith Christ hath made the free, ad wil not be tangled with the yoke of bondage, nor not with cir-

Eph. 6. 12

17.

Mar. 18. 17

Tyt. 3. 10

1. Iohn 4. 1

2. cor. 13. 1

1. Iohn. 5.

&amp; 1. Io. 4.

1 Co. 12. 4

Gal. 4. 3

Galat. 5.

I. 3. 6.

12. 18. 10

Co. 7. 16

Mat. 10. 6.

much lesse with the discipline and doctrine of the Church of Rome, whose  
 Bs. are able ministers of the speer and sword, both to Prince and people, as  
 many Histories doe lamentably witnes, to thep vtter insamp and  
 overthrow. Also, if the beleving should persecute the unbeleving to death  
 who should remaine aliue? then none but the beleueing should liue in the  
 world, and the unbeleueing should dye in thep unbeleis, and so perishe for  
 ever: the Lord wil not that the beleueing should liue, to the destructio of  
 the unbeleueing, but vnto thep conversion, edificatio and saluation: And  
 by persecuting of Prince and people to death, because they wil not heare  
 and beleue, is no gaining of soules vnto God, but vnto the devill: And  
 whereas ignorant and wicked Bs. may thinke to win soules by killing  
 Prince and people for religion, they are deceaved greatly, for thereby they  
 loose many soules, viz: their owne and the unbeleueing, their owne they  
 loose, because they wilfully breake the Lords Commandment, that saith:  
 Thou shalt not kill, meaneing such as are for popal malefactours: and the  
 others which dye in their unbeleis, they confesse themselves are eternally  
 lost, except they (as some of their minist:) hold a redemption after this life.  
 And the Bs. should know that error and heresy cannot be killed by the speer  
 and sword, but by the word and spirit of God: that is the onely weapons  
 of Christs Bs. and Ministers, and such onely Christs Ministers doe vse,  
 whose liues and conuersations are so harmlesse, holy and gentle, that there-  
 by and by their deaths and sufferings, they winne many soules vnto God:  
 wherby they are knowen from false Bs. and ministers, who like wolues  
 and beares (not like shep and lambs) make pray, and deuour both Prince  
 and people, that are not of their kinde, if they bee able to Master them.

Besides, may it please your Majesty and Parlia: to understand, that  
 the beleueing man that hath an unbeleueing wif, and the beleueing  
 woman that hath an unbeleueing husband, cannot liue together as the  
 scripture teacheth, for the saluation of the unbeleueing, if they be persecu-  
 ted to death: Indeed some thereby are forced to confesse with the mouth,  
 that which they beleene not in heart, and so are made true dissemblers in  
 stead of true Christians, wherby many men and women are deceaved with  
 dissembling husbands and wives, as well as the King and State are de-  
 ceaved with dissembling servants and subjects: but the word of God (if  
 permission of conscience might be granted) would procure upright, pure,  
 and vnspeined husbands and wives, servants and subjects, so that there-  
 by neither Prince nor people should be deceaved, for al good shepherds  
 wil diuide and seporate, and not force, slay and persecute, for if men and  
 women be found hereticks, they shalbe separated from the Church: but if  
 they be unbeleueers, they shal not be ioined vnto it, vntil they be conuer-  
 ted by the word of God, much lesse forced: Which conversion for ought  
 we know, may be at their death, if not afore, seeing the Lord callth some at  
 the eleuent hower, so well as at the first, and not at the King and Bs. plea-  
 sures. Kings and Magistrats are to rule te popal assayers, by the sword  
 of their

of their tempozal Kingdoms. And Bishops and Ministers are to rule spiritual affaires by the word and spirit of God, the sword of Christs spirituall Kingdom, and not to intermedle one with anothers authoritie, office, and function: And it is a greate shame for the Bishops and Ministers not to bee able to rule in their Church, without the assistance of the King and Magistrat, yea it is a greate signe they are none of Christs Bishops and ministers if they were, they would not be afrayd nor ashamed of their faith nor yet would they perswade Princes and people to persecute and force one another to beleue them, but would use onely the assistance of Gods word and spirit, and therewith suffer their faith and doctrine, to bee examined, proved, and disputed, both by word and writing.

And he is a true Bishop who is irreprovable, and that is able to stop the mouthes of his aduersaries, by Gods word and spirit onely, and whose faith and discipline agreeth with the Prophets, Christ and his Apostles, and maketh no contradiotion, but all those Bishops that force Princes and peoples to receaue their faith and discipline by persecution, doe (with Judas) goe against Christ in his members, with swords, staves and halberds, who seeing Gods word wil not help them, betake themselves with al hast and hazard, vnto the authoritie of the King and Magistrat.

I read that a Bishop of Rome would haue constrained a Turkish Emperour to the Christian faith, vnto whom the Emperour answered: I beleue that Christ was an excellent Prophet, but he did neuer (so far as I vnderstand) command that men should with the power of weapons be constrained to beleue his law: & verely I also, doe force no man to beleue Mahomers Law. Also I read that Jewes, Christians and Turks are tollerated in Constantinople, and yet are peaceable, though so contrary the one to the other. If this bee so how much moze ought Christians, not to force one another to religion: and how much moze ought Christians to tolerate Christians, when as the Turks doe tolerate them: shal we be lesse merciful to the Turks: shal we learne the Turks to persecute Christians? It is not onely vnmerciful but vnnatural and abominable, yea monstrous for one Christian to ber and destroy another for difference and questions of Religion, and though taxes haue ouergrown the wheate, yet Christ wil haue them let alone til haruest, least whyle you goe about to pluck vp the tares, you pluck vp also the wheat with them, as our predecessors haue done, who thought they had gathered by the taxes and burned them, but you see now that they haue burned the wheate in steed of taxes. Wherefore in al humility and Christian modesty I doe affirme, that through the vniuersall weerdhook of persecution (which our predecessors haue used, and by our maiesty and Parliament is still continued) there is such a quantitie of wheate plucked by, and such a multitude of taxes least behinde, that the wheate which remaine, cannot yet appeare, in any right visible congregation.

And

Tyt. 1. 7. 9  
11.Mar. 13. 29  
30. 38.

13. 3. 17. And now beloved soueraigne and Parliament, I know that through ignorance you doe persecute, as did also your predecessors, Amend your lives therefore, and turne, that your sinns may bee put away, when the tyme of refreshing shal come, from the presence of the Lord: who before hath shewed by the mouth of his holy servant Iohn, that the woman (meaning the church) shold Re. 12. 14. Re. 14. 20. Reye into the wilderness for a tyme, tymes ad half a tyme, from the presence ad persecution of the Serpent: And that the wynepresse shold bee troden without the City, vntill blood came out of the wynepresse, vnto the horse brydels, by the space of a thousand and sixe hundred four longes: and thus he hath fulfilled it.

Now therefore I humbly beseech you, suffer not your Bishops and ministers, any longer to perswade, to force your subjects or any others, to their faith and Church by persecution, neyther suffer them there with to defend their faith and Church, against their aduersaries: if they have not any thing from Gods word against vs, let them peld and submit themselves: if they thinke they have any thing against vs, let them betake themselves onely to Gods word, both in word and wytyng, for a tim. 3. 16 the whole Scripture is given by inspiration of God, to that purpose, and is profitable to teach, to reprove, to correct, and to instruct, in righteousnes, that the Man of God may be absolute, being made perfect vnto al good works. With which Scripture (and not with siper and sword) your Majesties Bishops and ministers ought to be armed and weaponed: And whosoever shall not heare the words of such Bishops and ministers: then such Bishops ad ministers are commanded by Christ (not to to imprison: burne: ban: and hang them) but to shake the dust of theyr feete against them, for a witnes when they depart from them, affirming that at the day of judgment it shalbee easier for act. 15. 11. Sodom and Gomorra, then for such persons: And this com: of Christ, did his Bishops and ministers obey as you may read. 7. By which and by that which follow, your gracious may and Princely and honorable Parliament may perceave, the will and mynde of our Lord and Saviour Christ vnto whose mercy I commend you, and to the word and wisdom of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified Amen.

ther is one  
Furbusher  
a preacher  
in this lād.

Your faithfull and loving subject Leonard Busher.  
Not Furbusher.

## Certayne reasons against persecution.

**F**irst, because Christ hath not commanded any King, Bishop, or Minister to persecute the people, for difference and judgment in matter of Religion.

Secondly, because Christ hath commanded his Bishops and ministers  
to per

to perswade Prince and people to heare and beleve the gospel, by his word and spirit, and (as Ambassadors for him) to beseech both Prince and people, to be reconciled unto God, and not (as Tyrants) to force and straine them by persecution.

Thirdly, because through persecution it wil come to passe that the Ambassadors of the onely spiritual Lord & King Iesus, may be persecuted and imprisoned, burned, hanged or banished, for deliivering the message of their gracious Lord, sentearly and often, both to Prince and people: which to doe, is a more heynous fact then to persecute the Ambassadors of the greatest King and Prince in the World: for instead of hereticks, they shal (as they have already) burne, banish, and hang the Ambassadors of the Lord Iesus Christ: who both choose out whom he pleaseth, to beare his name before Kings & Rulers, for a Testimonial to them.

Fourthly, because then we cannot say, we have the liberty of the Gospel in our Land, seeing where that is, there is no persecution for any difference in Religion, nor forcing of the conscience to beleve the gospel, except by the word and spirit of God onely, the which doe wound and kill the souls of men and not their persons.

Fifthly, because Christ came into the world to save sinners, and not to destroy them, though they be blasphemers, seeing the Lord may convert them as he did Saul (after called Paul) and though they have difference in Religion, or wil not heare nor beleve in Christ, that they may be converted, yet ought you not to persecute them, seeing Christ rebuketh such and his father sent him not into the world, to condemn the world, but to save it by the followers thereof of Christ, and not of Antichrist, in gathering people to the Faith.

Sixthly, because then you shal not walke wisely towards them that are without as the Scripture teacheth but shal offend also the Jewes, and all other strangers who account it Tyranny, to have their consciences forced to religion by persecution.

Seaventhly, because if persecution be not laid downe, and liberty of conscience set up, then cannot the Jewes, nor any strangers, nor others contrarie minded be ever converted in our Land: for so long as they know a force hand, that they shalbe forced to beleve against their consciences, they wil never seeke to inhabit thence by which meanes you keep them from the Apostolic faith, if the Apostolic faith bee onely taught where persecution is.

Eighthly, because if freedom of conscience be not set up, and persecution laid downe, then all the Kings subjects, and all strangers inhabiting the Land

many thou sand Ambassadors & martyrs of Christ hath abused caused to be slaine since Christ ascended.

Marc. 13. 9. Persecution destroy Christians, but not errors

2. Cor. 10. 4. 1. Tym. 1. 13. 35. Luc. 9. 53. 55.

Persecutors rebuked of Christ.

1. Cor. 10. 32.

Col. 4. 5.



persecutio  
lo make  
many strā-  
ers.

pag. 8.

### Reasons against persecution for religion.

Land (that shal beleve the Apostolig faith) must depart the land to som free contrp, or els abide the danger of burning, banusshing, hanging and imprisoning: the first, will bee a great impoverishing and weakning of our land, besides a losse of the faithfulest subjects and freinds: the second wil provoke the lord to wrath, by spilling the blood of his faithful servants, Ambassadors and witnesses, and also open the mouthe of al strāgers, to speake yet moze lamentably, of the cruel and bloody persecution of our Land.

Firstly, because if persecution continue, then the King and State shal have (against their wils) many dissemblers in Authority and office, both in court Citty and contrp, yea no man of any degree shal know whether they are al faithful and true Christiāns, that are about him, and with whō he hath to doe, seeing most men wil conforme themselves, for feare of persecution, although in their harts, they hate and detest the religiō wherto they are forced by law, the which is very dangerous and hurtful, both to King and State in tyme of temptation, from bejoud the seas, and in rebellion at home: for they that are not faithful to God, in their religiō wil never bee faithful to the King and State in their allegiance, specially being tryed by a greate reward, or by a myghty rebel: but will (to increase their honours and reverencies) conforme themselves, and come to save their honours, Lands, goods and lives) wil perill and submit, though against their wils, even as they have done in case of religiō: for though by forcing men to Church by persecution, the true hearted subjects, are forced out of the Land, and out of the World, som banished, other, burned, hanged, and imprisoned to death.

Secondly, because then if there be many religions in the land (as it is wel knowne here at) it wil com to passe (through the continuance of persecution) that many religions wil be continued in the Church, seeing al are forced to Church, who bring their religions with them, as wel as their bodies, wherby al their devotion is against their consciences, and all the Church is a confused Babel, full of every vncleane & hateful bird, even a hold of soule Spirits, as the Scripture speaketh: out of which the people of God are Commanded to flee, least as of their sins they bee also partakers of their plague. And the Bishops (the Authors of persecution) are very ignorant to thinke that when they have gotten people to their Church, by persecution, that then they have gotten them in to their faith and religion, the which is nothing so, for most people (though contrarie minded) to save life and goods wil dissemble their religion, as for example the Jewes in Spaine and Portogale, and the Papists, Reformists, and others in England, but when they com hether, or to som other free Citty or Countrey (where praised be God is liberty of the gospel) then they shew, that before they dissembled to avoyd the cruel persecution of our land.

More



Moreover, the Bishops bewray great ignorance, when they perswade the King and Parliament, to force Prince and people to Church by persecution: for if that bee the meanes to com to the Church of Christ, then Christ hath taught vs to flee the meanes of saluatio, seeing he hath taught vs to flee persecution: the which the Bishops and their Ministers perswade to be a great meanes to bring men to the Church: Indeed I confesse, it is the onely meanes to bring Prince and people to the false Church: and therefore Christ teacheth vs to flee that meanes, least through persecution (which is a greate temptation) we be constrained to go the broad way (which is the false Church) that leadeth to destruction; & many goe in that way: and no man wil, for there may be any thing, except good Christians: for besides Demas the worldling, and Hymeneus the blasphemous, and many other sorts of indifferent Christians, excommunicants, covetous and profane persons (there are notable rebels and Traytors, yea most cruel and desperate Traytors and Rebels, as Digby, Careby, Percy, &c: whose names and wicked treachery wil never be forgotten, which persons, if they had not been forced to Church against their consciences, had never entered, such horribel and hateful treason.

And the Bbs: should understand that it is preaching and not persecuting, that getteth people to the church of Christ, for the scripture saith Faith is by hearing, & hearing by the word of God, and not by the sword of Princes and Magistrates, as they perswade and practise: And therefore the Bbs: of our land are truly called Antichrists: for by their beastly and bloudy persecution, as wel as by their blasphemous titles, erroneous doctrines, and popish government, may they justly be termed Antichrists.

Eleventhly, because Christ saith, that many false Christs, and false Prophets should arise, & deceive many, yea if it were possible the very elect: And the Apostle Paul did prophesy a departure from the faith: And Peter said, There should bee false teachers now among the people: and John said, the Kings should give their power & Authority vnto the beast, vntill the words of God bee fulfilled, therefore if persecution bee not laid downe, and liberty of the gospel set vp, you may persecute the true Christians in stead of the false, as your predecessors have done: for they are now (like as they were then) the smallest number: and the false Christians are now (like as they were then) the greatest number: and persecution is a notable marke of the false Church and her Bbs: and Ministers: and therefore Christ wold have vs flee from it, who overcame the devil and his Ministers by the word of God, and by a good merke and gentle life, whose steps his Bishops and Ministers ought to follow.

Twelfthly, because persecution of such as doe preach and teach Christ is a great hinderance to the liberty of the Gospel: for thereby, are the Jewes, Turks, and Pagans, occasioned and encouraged to persecute likewise, all such as preach and teach Christ in their

Note. their dominions: For if Christian Kings and Magistrates wil not suffer  
 False Bbs: Christians to preach and preach the gospel of Christ freely and peaceably  
 teach in their dominions, how should you expect it of the infidels? unto whom  
 Turks and Bs: and Christian Kings and Magistrates ought to give a good example  
 Pagans to and not an evil, as to burne, harrish, hangh and imprison peaceable and  
 persecute godly Christians, that are no traitors, nor theebes, nor fighters, nor mas-  
 Christians slayers, nor petswearers, nor drunkards, nor whooremasters, nor such  
 like. And the King and Parliament may please to permit all sorts of Chri-  
 stians, yea Jewes, Turks and Pagans, so long as they are peaceable and  
 do no malefactors, as is above mentioned: which, if they be found to be un-  
 der 2. o 3. witnesses, let them be punished according to Gods word: also  
 if any be found to be willing livers, false accusers, false alledgers and  
 quoters of the Scriptures, or other mens writings (as some are willingly  
 doe) let them be punished according right and Justice, it is due desert and  
 no persecution, but let Gods word have his full and free passage amongst  
 them all, even to the end of their lives, in all bountifullnes, long sufferance  
 and patience, knowing that it is ordained of Gods rich mercy, to lead  
 Rom. 2. 4. the infidels and such as erre unto repentance, and amendement, out of the  
 2. ty. 2. 25. snare of the devil, of whom they are taken and deceived.

Thirteenthly, because persecution for Religion is to force the conscience  
 and to force and constrain men and womens consciences to a religion a-  
 gainst their wills, is to Tyrannise over the soule, as well as over the body  
 2. cor. 11. 2 and herein the Bishops comit a greater sin: then if they force the bodies  
 of women and maidens against their wills: yea herein they are more cruel  
 False Bbs: and greater Tyrants then the Turks, who though they force the bodies  
 worse then of strangers, to slavery and bondage yet they let the conscience goe free,  
 Turks and yea to Christians, that are so contrary to them in Religion: but these  
 pagans. Idol Bishops will force the consciences of Christians, their owne natural  
 contrynen, even unto spiritual slavery and bondage, and herein they  
 commit fornication both with Prince and people, & have made all both male  
 Note & greave, to receive a mark in their right hand, or in their foreheads, so that no  
 False Bbs: spirituall man may buy or sell, save he that will goe to Church, and submit to the Bi-  
 fornicatio. shops ordinances, and name and marke of their beastly and bloudy per-  
 1. thes. 3. 4. secution, through which as God they sit in, and reigne over the Con-  
 1. Cor. 6. sciences both of Prince and people, which is the spirituall seat and Tem-  
 19. 20. & ple of God bought at a deere price, even with the precious blood of their  
 1. cor. 6. 16 onely spirituall Lord Jesus Messiah, the true Shepheard and Bishop of  
 17. with their soules.

And the Bishops in forcing men and womens consciences, doe there  
 1. Pet. 3. 1. in play the Antychrist so well as the Popes: and indeed there is never  
 1. Pet. 3. 17 a Bishop in the land, but is a Pope, for Pope in Latine is Papa, and  
 Papa signifieth Father in English, all the Bishops in our Land are cal-  
 led reverend Fathers, therefore all the Bishops in our Land are called  
 reverend Popes, so many Lord Bishops, so many reverend Fathers, so

so many reverend fathers, many

many reverend Popes: and these are all so many Antichrists, so many If Idols, Tools, and so many false Gods of England, how many are thy Gods, whom thou dost serve? For whose spirituall adoration the knee of evill man and woman must bowe, or els they shalbe persecuted: unto whom the king ought not any longer to give his authoritie and power, least he fulfil the scripture which saith, that kings should give their power and authoritie unto the beast.

Fourteenthly, because the burning, bannishing, hanging and imprisoning of men and women, by protestants, for difference of Religion, doe justifie the burning, bannishing and imprisoning of men and women, by the papists, for difference of Religion, even as the Papists doe justifie the Turks and Pagans in such like cruelty and tyranny, wherein now is the protestants more merciful then the Papists, or the Papists the Turks. Therefore, as the Papists (when they complaine of the Turks and Pagans, for their bloody persecution) doe therein condemne themselves, because they are found to doe the same, yea worse, for it is greater Tyranny for one Christian to force and kill one another, then for Turks and pagans to kill a Christian, for that is no such great wonder, seeing it is a paganish part, who have no better knowledge, but Christians should have better knowledge and more merci then to play the Pagans against Christians: So also the protestants, when they complaine of the papists for their bloody and beastly persecution, doe therein condemne themselves, seeing they doe the same, for which they blame others, and so are rebuked of the scripture, which saith. Therefore thou art inexcusable, o thou man, who-soever thou art that blamest another, for in that thou judgest another, thou condemnest thy self, for thou that judgest doest the same things: & thinkest thou this o thou man (that judgest them which doe such things, and thou doest the same) that thou shalt escape the judgment of God?

Fifteenthly, because his Majesty and parliament would not willingly hurt themselves be forced against their consciences, by the persecution of the Bishop of Rome and his Princes, so I beseech them (according to the law, Christ hath enjoined Christians) not by persecution to force other mens consciences, against their wills by the irritation of the Bishops of our Land.

Sixteenthly, because persecution doe cause men and women to make shipwreck of faith and good consciences, by forcing a religion upon them, even against their minds and consciences, and also doe send them quicke to the devil in their errors, if that be heresy for which they are hanged and burned, which to doe, is a most unchristian, unnatural, cruel and tyrannous deed, and I am sure you would not be content to be so dealt with all your selves: but indeed the popish and Idol Bishops are the authors heretofore against the people, as well as of other persecution against the prin-

ters ought  
to be slain  
then ought  
alchole  
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mit & yeld  
spiritual  
obedience  
& reverence  
unto these  
Bbs) to be  
the slaine, who  
then should  
remaine in  
land alive?

Rev. 17. 13.

Note.

Ro. 2. 1. 3.

Luc. 6. 37.  
Orprovo-  
cation.

King Edw:  
ard was an  
enemy to  
persecutio

Acts 8  
mon: pag.  
1484.  
The Chri-  
stian answer  
of King  
Edward.  
rev. 16. 14

pag. 10.

### Reasons against persecution for Religion.

res. For Antichristian Bbs: doe draw things ad Princes hereto, against their minde, as may appeare by Edward the first, that Godly King of famous memory, who being vexed by his bloudy Bbs: to subscribe to the burning of a woman called Joane Butecher, he answered, wil you have me to send her quick to the devil in her error: but when his bloud thirsted: he would have no nap, he said againe to Bishop Craumer, I lay al the chaledg therof on you before God, and Craumer said, he had never so much to doe in al his life as to procure it, wherebp I doe perceave that godly Kings are drawen to battell against the Saints, bp Antichristian Bbs: and false Prophets, who otherwys would rule and reigne, more agreeable to the minde of Christ.

Also, herbp may al men perceave that the counsell and Bbs: could not satisfy the Kings conscience by their perswasion, if they could have shewed him the word of God, for burning that Christian, it wold have prevailed with that godly King, and he might then of faith have consented, but his answer sheweth that he was not of their minde, for al that they had said, and therfore now, if it please you to require of your Bis hops warrant from the word of God for the persecuting of Christians, or for forcing Prince and people to church, you shal find not one Bis hop, yea not all of them together, though assisted with their Ministers, wilbe able to shew warrant from Gods word, wherebp to perswade your consciences thereunto: and whatsover is not of faith is fume, and whatsoever is not from Gods word, cannot be of faith.

Rb. 14. 23.

By Digby,  
Carel by  
&c:  
mar. 11. 29  
Luc. 14. 27

Seabenteenthly, because persecution of Christians by Christians doe not onely justifie papists, and teach the Jewes and Pagas to persecute Christians, but also doe teach the papists and others (that know not the minde of Christ, and once get the upperhand) to persecute those that persecuted them: yea it is a meanes, (as we have had lamentable experience) to set (such as are forced to Church against their consciences) at deadly hatred against the King and State, and brerth al them to treason and rebellio, that have not truly learned Christ, who himself was persecuted to death, whose harmless cross, al true Christians must take up, ad whose gentle and humble steps they must follow ad walke in, or els they cannot be his disciples, nor sheepe of his pasture. And nether can the papists be perswaded that persecution is a sinne, so long as they ad other Christians are also persecuted by the protestants: seeing the papists doe build their persecution on the same ground with the protestants: but both sorts of Bbs: doe erre grossly, as shalbe shewed (Godwilling) when they make their defence except here with their consciences be conformed to yea, and Twisly they map for the salvation of their owne soules, the peace both of Prince and people, and the saftey of the King and State: In the meane while it is to be observed, that those Bbs: ad Ministers which perswade the King and Parliament, to burne, banish, hang and imprison, for differ-

rence of religion are bloud-suckers and manslaughter, and such (it cannot be denied) caused kings and Magistrates, to be their executioners and tormentors, in burning the Martyrs in former times, even in the dayes of King Henry the eyght. & Queene Mary, as the booke of Acts & Monuments will witness, if they be not burned (and I aske the Bbs: and their Mini: if the martyrs should have obeyed the King and Queene, rather they have suffered death?)

And now I must humbly and with all reverence doe beseech his Maje: Act. 4. 19  
and parliament, advisedly to consider among themselves, whether the The Bbs:  
Prince or Princess (differing with the Church now in matter of conscience as the high  
and religion, stablished by law in our land (as the right noble Princess preids, for-  
Elizabeth did, in Queene Maryes dayes) doe not incur the danger ad crudely cemen to  
of the law now, as that worthy Princess did then, seeing that popish and obey man  
cruel law standeth stil in force, in most points of religion? and who dare rather the  
trust the Bbs: and ther adherets, in such a case, the matter lying in their God.  
hands. Note well

Let it be supposed that the Princes heart should be moved by the lord to embrace the Apostolique faith & discipline, shal he be forced to beleve as the Bishops doe, against his conscience? shal he be constrained to submit to their government and discipline against his conscience? shal he live in veneration and persecution, and in danger of his life, by the Bishops and law stablished as the Princess Elizabeth did? yea it must bee thus with our right noble Prince, except there bee partiality, yea it will bee thus with his Princely person, except those popish and cruel lawes be repealed and extinguished.

Wherefore I meekly intreate seeing death is most certaine, though most uncertayne when, that those Antichristian and Popish Lawes Better to da  
may bee dissimuled and made voyd in tyme, least wee all lament, and Then cry  
bewaile it, when it wilbee to late: And I pray your Majesty and til to mor-  
Honors to consider, that Kings and Princes hearts are in the hands of the row.  
Lord. (as the Ryvers of waters) to turne as he will. And the scripture saith. Rev. 17. 16  
The ten hornes (by which I vnderstand ten Kings) shall hate the whore and Gen. 17. 6.  
make her desolate and naked. Likewise the Scripture saith to Abraham Rom. 4. 17.  
(the Father of beleevyng Princes, as well as beleevyng people) Also I will make thee exceeding fruitful, and will make Nations of thee, Yea Kings shall  
proceed of thee. Which Scripture doe also overthrow the judgment of  
those men, that should a Christian may not bee a King nor Magistrate. If malits be  
Let such consider that the Lord here speaketh of Abrahams Spirituall excepted ge-  
seed, and not of his naturall seed: Because if it be understood of his Na- 2<sup>th</sup> 15. 17. 18.  
tural seed, then cannot Abraham be o Father of many nations, seeing all 10. 6. 26. 7  
Abrahams naturall seed, are called Jewes, and are but one nation of the 18. 20. 1  
Iewes, so that the covenant of God could not be performed, that said: I 21. 13. 2  
will make nations of thee, yea Kings shall proceed of thee. Therefore it must  
be under-



be understood of his spiritual seed, of which may be kings and Princes, that are not naturally descended of him, as well as people that are not naturally descended of him, therfore beleuing kings may safely walke in the steps of their Father Abraham, and with their swords defend their subjects against their aduersaries, and redeeme their brethren out of the jaws of al devouring beasts and bloudy persecutors, for they beare not the sword for nought.

And now also I desier those subjects (of what degree soever / that would destroy their kings and Governours for difference in Religion) to consider that therein they justifie their kings and Governours, which destroy their subjects for difference of Religion. For as it is sinne for kings and Governours to destroy their subjects, for difference of religion, at the perswasion of their Bishops. So is it sinne (but in a higher degree) for subjects to destroy their king and Governours for difference of religion, at the perswasion of their Bishops and Ministers.

Therfore persecution for difference in religion is a monstrous and cruel beast, that destroyeth both Prince and people, hindereth the gospel of Christ, and scattereth his Disciples that professe and witness his name.

But permission of conscience in difference of Religion saveth both Prince and people, for it is a meeke and gentle lamb, which not onely furthereth and advanceth the gospel, but also fostereth and cherisheth these that professe it, as may bee seene by the permission of the Princesse Elizabeth: and others that were permitted and fostered in Dutchland at that time. Also permission of conscience is a greater and surer band, and benefit to the king and State, as may likewise bee seene in the same Princesse Eliza: who if she had not bene permitted, but had suffered death, as the bloudy Bishops earnestly desired: then had not the Kingdom been so surely nor yet so purely kept and preserved for his Majestie and his Royal issue, as now it is, the Lord be praised therfore.

Further I beseech his right excellent Majestie and parliament to observe that persecution, was the occasion that the Apostolic Church was at first scattered and driven into the wilderness, that is desert places of the world, whether she fled to save herself from the rage and Tyranny of Antichrist and his Apostles and Ministers, the first Authors of persecution vnder the Gospel. Therfore his Majestie and Parliament may please to consider, that so long as persecution continue, so long will the Apostolic Church continue scattered and persecuted into the secret places of this world: and no merchaunce, for her faith and discipline is as ofensive as odorous and as unwelcome unto Antichrist and his Bishops and Ministers now: as it was then, as their burning, banishing, hanging and imprisoning, doe witness even unto this day. And it is to be noted, that as the Apostolic faith and discipline (in the Apostles days, when through them true signes and wonders were wrought by the extraordinary gift and power of the Holy Ghost) did let and hinder the mystery of iniquity, wrought by Antichrist his Apostles and Ministers, by whom the

14. 14.

Rom. 13. 4

Permissio  
of conscience  
a further  
raice to the  
gospel and  
a safety both  
to prince  
and people

Rev. 12. 6.  
14 & 13.  
3. 7.  
2. Cor. 11.  
13.

1. thes. 1.  
6. 7.



the lyeing signes and wonders were done, through the extraordinary spirit of Satan. So now the Catholique Antichristian faith and discipline (having gotten the upper hand by her lyeing signes and wonders, and by persecution) doe by the same, let and hinder the misterie of Godlines, wrought by Christ, his Apostles and Ministers, by whom the true signes and wonders were done, without persecution.

And it is well worthy to be observed, both of King, Prince, and people, that the Bishops Ministers of Antichrist cannot abide, nor endure the faith and discipline of the Apostolique Church, because it witnesseth the overthrow of their blasphemous and spirituall Lordships, and of their Antichristian and bloudy Kingdome. And therefore are they so feryce hot and zealous, for the Catholique Antichristian faith and discipline, for by their faith they shew plainly, that they are succeeded and descended from Antichrist, VVho confessed not that the Messiah came in flesh: and by their discipline or government, they playnly shew, they are Antichrist Bishops and Ministers, who persecute with fyre and sword, all degrees both King, Prince, and people, that will not confesse their faith, and obey their discipline. And it is very plaine and easie both for King, Prince and people (if they will not take up religion on credit, and content them with the religion they were borne and brought up in (as doe the papists) to discern who they be that teach the Apostolique faith and discipline, and who they be that teach Antichristian faith and discipline, for the holy Apostles sheweth it to all men, that wil give heed thereto, for he saith: Dearly beloved, beleve not every spirit, but try the spirits, whether they are of God, for many false Prophets are gone out into the world, which confesse not that Iesus The Siriah Messiah came in flesh. Hereby shal you know the spirit of God, every spirit that confesseth, that Iesus Messiah came in flesh, is of God, and every spirit that confesseth in flesh, not, that Iesus Messiah came in flesh, is not of God: but this is the spirit of Antichrist, whom ye have heard, how that he should come, & now already is he in the world. The same is the Anty christ that denyeth the Father and the Sonne, who soever denyeth the son, the same hath not the Father. The Apostles meaneth such as deny Iesus to be Messiah, the Lord that came downe from Heaven, as Christ and they have taught, such have not the Father, but doe deny him also, as they have taught him, and therefore Christ saith: The tyme shal come, that whosoever killeth you, wil think that he doth God good service, but these things they wil doe vnto you, because they have not knowne the Father nor me, the Father loveth such as beleve that I came out from God, thus saith Christ: But Antichrist and his Ministers beleve not this doctrine, neither doe they thus teach Christ Iesus the Messiah.

And you may please to understand that of this Antichrist (or rather (as the Church of this false Christ came the Church of Rome: whose bishops and Ministers teach not this doctrine, as as the Mother so the daughter also, teacheth not this doctrine: but will likewise persecute both Prince and people, that shall confesse that Iesus Messiah came in flesh

1. Tel. 1.9.

1. tim. 4.1.

1.3. 2. tim.

3.1. 4.5. &amp;c

3. pe. 1.7.3

1. ioha. 4.1

1. iohn. 7

1. ed. 4.11

16.18.

Note well.

1. iohn. 4.3

The Siriah

Messiah came in flesh.

Hereby shal you know the spirit of God, every spirit that confesseth, that Iesus Messiah came in flesh, is of God, and every spirit that confesseth in flesh, not, that Iesus Messiah came in flesh, is not of God: but this is the spirit of Antichrist, whom ye have heard, how that he should come, &amp; now already is he in the world. The same is the Anty christ that denyeth the Father and the Sonne, who soever denyeth the son, the same hath not the Father. The Apostles meaneth such as deny Iesus to be Messiah, the Lord that came downe from Heaven, as Christ and they have taught, such have not the Father, but doe deny him also, as they have taught him, and therefore Christ saith: The tyme shal come, that whosoever killeth you, wil think that he doth God good service, but these things they wil doe vnto you, because they have not knowne the Father nor me, the Father loveth such as beleve that I came out from God, thus saith Christ: But Antichrist and his Ministers beleve not this doctrine, neither doe they thus teach Christ Iesus the Messiah.

1. iohn. 2.2

22.23.

1. iohn. 17.3.

5.8.

1. co. 15.47

1. iohn. 6.38

41.61.

&amp; 7.26.27

1. iohn. 16.12.

3.27.21.

1. Joh. 4. 2. in flesh as Iohn teacheth: or that the Son of Man ascended vp, where he was be-  
 loh. 6. 62. fore, or that he was glorified with his Father before the world was, as himself  
 & 3. 13. saith: or that he was the second man the lord from heaven, or that he had and  
 Iohn. 17. 5. hath a heavenly body, as Paule teacheth: for these ad such like doctrynes  
 1. Cor. 15. doe the Church of Rome ad her daughters persecute with speer ad sword  
 47. 49. being indued with the spirit of Antichrist: Wherby Antichrist his A-  
 1. Ioh. 4. 3. postles and Ministers, the Apostolique Church was scattered and driven  
 1. Cor. 11. into the wilderness, that is desert and secret places of this world, eue by  
 12. 15. their cloudy persecution. The which stil they continue and raise against  
 Rev. 12. 5. the members and witnesses therof, who were and are the Martyrs,  
 24. which in al ages have and doe suffer death, imprisonment, and banish-  
 ment, since the first persecution: and we never reade, nor ever shal reade  
 that the Apostolique Church or such as have decied their faith and disci-  
 pline of her, did ever persecute.

Therefore I humbly desier his Majestie and Parliamēt, with al godly  
 earfulness to consider, that it is not possible that the Church of Rome (cal-  
 led Catholique) or those that are descended of her, and have decied their  
 faith and discipline fro her ever was, or could be the Apostolique Church  
 (caled primitive Church) or she that is descended fro her: seing the scrip-  
 ture saith the Apostolique church (caled in scripture the womā) hath a place  
 prepared of God in the wilderness, a thousand two hundred and sixty dayes  
 Rev. 12. 6. from the presence of such as did persecute her. Now then, I beseech you co-  
 33. 14. sider, may it be possible that the church of Rome (caled in scripture a mil-  
 ltery, great Babilon, the Mother of whoredoms, & abominations of the Earth, the  
 woman that sitteth vpon a scarlet coulered beast, full of names of Blasphemy, the  
 womā arrayed in purple & scarlet, & gilded with gold & precious stones & pear-  
 les, having a cup of gold in her hand, full of abominations & filthines of her forni-  
 cation, the woman that is drunken with the bloud of Saints, & with the bloud of  
 the martyrs or witnesses of Iesus, by her beastly persecution) was or could be  
 ever the Apostolique Church, or are those that are descended from her, seing  
 the scripture saith she hath a Place in the wilderness, prepared of God,  
 Rev. 12. 6. where she shold be fed a thousand two hundred & sixty dayes, from the presence  
 33. 14. of her persecutors?

Note.

If so be, you wil have the Church of Rome, and those that are descen-  
 ded from her, to be the true Apostolique Church: then it wil follow that  
 the Church (caled the woman, and did sipe into the wilderness, from her  
 persecutors) was, and is the false Antichristian Church: and also it wil  
 follow that those (which we account to be the Martyrs and witnesses of  
 3. The. 2. 3. Iesus) were not of the true Apostolique church, but were obstinate persons  
 8. 8. and heretiks, even as their aduersaries (in Rome, Spaine, England and  
 1. Tim. 4. 1. els where) did persecute, adjudge and execute them for.

But if you wil have the Prophecy of the Apostles to be true, and  
 Rev. 12. 6. beleve their holy writings, and also wil have the Martyrs (that have  
 33. 14. & bene burned, banished ad imprisoned) to be of the true Apostolique Church  
 27. 2. 6. 17 then it will follow and that justly according and agreeable to the scrip-  
 tures

tures, that the Church of Rome and those that did ad doe persecute, are descended from the false Antichristian Church, called a mistery, great Babilō the mother of whoredoms & abominations of the Earth, &c: which was and is drunken with the blood of Saints & martyrs of Iesus: seeing they have her Antichristian faith and lordly discipline, and for the defence and maintenance thereof, will also burne, banish, hang and imprison so hot ad fierc zealous that thereby they shew plainly, that they walke so just and even in the steps and pathes of the Mystical woman great Babilon, their bloody parent & mother: so even I say, as if they studied her lyeing and Hypocritical Like doctrine, her deep and diuinish devinity, her blasphemous, princely and dangerous ther, like dignity, and her beastly, bloody and deadly discipline. Through the continuance whereof, not onely the Apostolique Church, is continued still in the wilderness ad desert of this world, but also the Jewes and others, both in great Brittain, and al over the world, are kept back from the knowledge of Gods holy word, the onely order and ordinance Christ hath appointed, for the gathering of his Church together, out of all places of the world. And so long as persecution continue, you cannot rpe the spirits of the many false prophets, that are gone out into the world, as the holy Apostle doth lovingly advise and admonish you. But (like the Pastors) must be rped onely to the spirits of your lordly Bishops and their Ministers, who will have alboth King, Prince and people to receave their spirits, and therefore will not have any others to preach and print with in the Land, least their lyeing doctrine and Lordly discipline, be discovered and disclaimed. And in steed of disputing and wringing by the word and spirit of Christ (against their adversaries) they will cruelly persecute and fight against them, by speer and sword, and Spirit of Antichrist, from whom they are descended and succeeded, both lyneally and of great antiquite.

Wherefore I humbly beseech the King and parliament, that you will betymes listen unto the holy spirit in the mouth of the prophet, which saith bewpse now therefore yee Kings, be learned (or instructed) yee judges of the earth, serv the Lord in feare, & rejoyce in trembling, kisse the son of God lest he be angry, and ye perish in the way of persecution, when his wrath shal suddely burne. Let not therefore the Kings of the earth band themselves with the Be: & ministers of Antichrist, nor Princes assembe themselves together against the lord and against his anointed. That is against Christ and his church: seeing both he and she breake your bands and cast your coardes from them. Hea her seed overcome you, by the blood of the lamb, & by the word of their testimony, for they love not their lives vnto death.

Beware then in tyme least you offend any moze of these litte ones that beleve in Christ, seeing Christ saith it were better to have a millstone hangd about the neck, & drowned in the depth of the Sea, then so to doe. We meaneth that it were better for you to loose your libes, then any way to consent to the offence of such litte ones that beleve in Christ. See then I pray that they be not despised, burned, banished, hangd ad imprisoned. For their Angels alway beholde the face of Christs Father in Heaven. And remem

- Mat. 12. 33. **He saith:** the tree is knowen by his fruit, but persecuting of Christians, is an evil fruit. And that a good man out of the good treasure of his heart, bringeth forth good things: but persecuting of Christians is no good thing. And that for every ydle word men shall speak, they shall give accounts at the day of judgement: how much more for every wicked and cruel deed of persecution, as burning, banishing, hanging and imprisoning of those that confesse with the mouth, & beleieve with the heart the Lord Iesus, & that God rayfed him from the dead: whose lawes and ordinances they are carefull to keepe and obey! Christ saith that such shall be saved, and yet you feare not to burne, banish, hang and imprison such. But if you beleieve that God will avenge his elect, beware of persecuting his servants, that call on his name, speciall such as witness his truth against the abominations of Antychrist. Suffer not your Bishops to destroy those men and women, that strive to serve God according to his will in his word. Be not your Bishops executioners, in burning, banishing, hanging, and imprisoning of harmless and peaceable Christians: but let them enjoy freedom of the gospel and liberty of conscience: that so the Apostolic Church (which is scattered and driven into the wilderness and desert of this world) may be againe gathered together, both of Jewes and gentiles, into visible and stablished congregations. And that the Catholick and universal Church of Antychrist may be consumed & abolished by his word & spirit, as the holy Apostle hath foretold, even the uttermost of his arrival, which is the Imperial & triple crowne, through the triple sea of Rome.
1. Tsf. 1. 8. I pray the Lord to give such grace, the

And againe I humbly entreate the King and parliament, to vouchsafe to heare me with patience yet a litle further: If freedom of the gospel and permission of conscience might be granted, then would not Papists nor any others dissemble their soules, and to the great danger, both of King and State, seeing they are forced to Church against their consciences: And may not Popish Priests and Jesuits (unawares to the Bishops) become the Bishops Ministers, seeing the change of their Religion, and religious habit differ so little, as so by degrees infect the people with more popish doctrine, as occasion shall bee? And such men will readily mutate the Bishops orders, and so they shall readily have the Bishops favours: by which meanes, they may more easily and speedily have access into the court, and presence of the King and Prince, which indeed is very dangerous, howsoever not regarded. Therefore I doe (according to my duty) humbly advise his Majesty, not to bewise his countenance and presence, with any popish stoures, not with one, though it be of small blasphemous.

But permission of Conscience and freedom, and liberty of the gospel will no way be dangerous to the King or State, if such like rules these be observed.

1.  
First, that no people tainted with Treason, doe beare any office.

2.  
That al sorts of people tainted with Treason, doe (at al times fro home) weare ab lack hat with two white signes, the one befoze the other be-  
hinde in open sight.

1. Kings  
36. 37  
Ro. 15.

3.  
That no people, tainted with treason approach within ten myles of the Court, without licence.

4.  
That no people tainted with treason doe inhabit this Citty of London, nor yet within ten myles thereof.

5.  
That none tainted with treason, doe make any assembly or congregation.

6.  
That no person or persons (in whatsoeuer difference, by reasoning or disputing) doe draw any weapon, nor giue any blow, stroke, or pash, in payne and penalty, as his Majesty and Parliament thinke meet.

7.  
That (for the moze peace and quietnes, and for the satisfieing of the weake and simple, among so many persons, differing in Religion) it bee lawfull for every person or persons, pea Jewes and Papists, to write, dispute, coniser and reason, print or publish any matter touching religion, either for or against whomsoever, alwayes provided they alledge no fathers, for proffe of any point of religion, but onely the holy scriptures, to remach or slander one another, nor any other person or persons, to the glory of God, by which means, many new errors are brought in.

good and credit, by which means, many new errors are brought in. Note  
will bee writen and printed, seeing al false Ministers, and most people, A true  
have litle or nothing els, besides the Fathers, to build their religion and signe of  
doctrines upon: (or if it be once stably hed by law, that none shal coo- false li-  
me their Religion and doctrine, by the Fathers, and by prisons, burning, hops an  
and banishing etc: but by the holy Scriptures, then error will not bee Ministers.  
writen nor disputed, except by obstinate persons, and searled consciences  
seeing the word of God may bee no shelter for any error. Pea I know  
by experience, among the people called Brownists, that a man shal not  
draw them to wyte, though they bee desordred, for one of their pre-  
chers called Matt: Rob: hath had a wyting of mine in his hand,  
above fire Moueths, and as yet I can get no answer it seemes he  
knoweth not how better to hide his errors, then by silence, and this  
will bee the case of all false Bishops and Ministers, who haue rather  
C. 3



- Mat. 12. 33. **He saith:** the tree is knowen by his fruit, but persequing of Christians, is an evil fruit. And that a good man out of the good treasure of his heart, bringeth forth good things: but persequing of Christians is no good thing. And that for every ydle word men shal speak, they shal give accounts at the day of judgement: How much more for everie wicked and cruel deed of persecution, as burning, banishing, hanging and imprisoning of those that confesse with the mouth, & beleieve with the heart the Lord Iesus, & that God raysed him from the dead: whose lawes and ordinances they are carefull to keepe and obey! Christ saith that such shal bee saved, and yet you feare not to burne, banish, hang and imprison such. But if you beleieve that God will avenged his elect, beware of persequing his servants, that eat on his name, speciall such as witness his truth against the abominations of Antychrist. Suffer not your Bishops to destroy those men and women, that strive to serve God according to his wil in his word. Be not your Bishops executioners, in burning, banishing, hanging, and imprisoning of harmless and peaceable Christians: but let them enjoy freedom of the gospell and liberty of conscience: that so the Apostolique Church (which is scattered and driven into the wilderness and desert of this world) may be againe gathered together, both of Jewes and gentils, into visible and stablished congregations. And that the Catholique and universal Church of Antychrist may bee consumed & abolished by his word & spirit, as the holy Apostle hath foretold, even the verriest of his rival, which is the Imperial & triple crowne, through the triple sea of Rome.

1. Ths. 1. 8.  
I pray the  
Lord to  
give such  
grace, that  
Sea of

Rome may  
be appeased.

Nota  
From popes  
submission  
ther is  
great hope  
to be.

And againe I humbly entreate the King and parliament, to vouchsafe to heare me with patience yet a litle further: If freedom of the gospell and permission of conscience might be granted, then would not Papists nor any others discontinue their religion to the dishonour of god, the distraction of their soules, to the great danger both of King and State: seeing they are forced to Churche against their consciences: And may not Popish Priests and Jesuits (unawares to the Bishops) become the Bishops Ministers, seeing the change of their Religion, and religious habit differ so little, and so by degrees infect the people with more popish doctrine, as occasion shalbee? And such men will readily imbrace the Bishops orders, and so they shall readily have the Bishops favours: by which meanes, they may more easilie and speedily have access into the court, and presence of the King and Prince, which indeed is very dangerous, howe ever not regarded. Therefore I doe (according to my duty) humbly advise his Majesty, not to be wise his court and presence, with my popish stones, not with one, though it be of illablasson.

But permission of Conscience and freedom, and liberty of the gospell, will no way bee dangerous to the King or State, if such like rules as these bee observed.



1.  
First, that no people tainted with Treason, doe beare any office.

2.  
That al sorts of people tainted with Treason, doe (at al times frō home) weare ab lack hat with two white signes, the one before the other be-  
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7.  
That (for the moze peace and quietnes, and for the satisfieing of the weake and simple, among so many persons, differing in Religion) it bee lawfull for every person or persons, preb Jers and Papists, to write, dispute, confer and reason, print or publish any matter touching religion, either for or against whomsoever, alwayes provided they alledge no fathers, for prooffe of any point of religion, but onely the holy scriptures, neither yet to reproue or flatter one another, nor any other person or persons, but with al love, gentleness, and peaceableness, custome one another to the glory of God, honor of the King and State, and to their owne good and credit, by which means, both few errors and few books will bee written and printed, seeing al false Ministers, and most people, have little or nothing els, besides the Fathers, to build their religion and doctrine vpon: for if it be once stablished by law, that none shall cōfesse me their Religion and doctrine, by the Fathers, and by prisons, burning and banishing etc: but by the holy Scriptures, then errors will not bee written nor disputed, except by obstinate persons, and seuerely conscience seeing the word of God will bee no shelter for any error. Now I know by experience, among the people called Brownists, that a man shall not draw them to wyte, though they bee desored, for one of their preachers called Malt: Rob: hath had a wyting of mine in his hand, aboue fure Moneths, and as yet I can get no answer it seemes he knoweth not how better to hide his errors, then by silence, and this will bee the case of all false Bishops and Ministers, who haue rather

**John. 3. 10** be mute and dumb, then bee drawen into the light with their errors.  
 Therefore permission of conscience, and libertie of the gospel in our lād  
 of great Brittaine, wil mightily further the advancement of the Apo-  
 stolic faith. And cheifly their books, wherout sufficient matter will bee  
 drawen, for the conuincing of every periculer religiō, which is against  
 the religion, stablished by Christ and his Apostles, who by all meanes  
 Lawfull, sought the conuersion and saluation, both of Jewes and  
**1. cor. 9. 10** Gentils. And they are vncōstant and faithles men, or at least very  
 22. ignorant, that thinke error will overcome and prevaile against the  
**Act. 16. 3.** truth.

For the Abolishing of such thoughts, I desier such men to cōsider the  
 mightie victorie and preuailling of the truth, in the tyme of Christ and his  
 Apostles, which (not withstanding resisted and disputed against: by the  
 most part of the Priests and learned men, both of Jewes and Gentils)  
 yet ouercame and preuailed against all the errors of the high priests and  
 great learned Men, both of the Jewes and gentils, and the Apostle saith  
**1. cor. 13. 8** we cannot doe any thing against the truth, but for the truth: and seing it is the  
 same truth, which all good men would embrace, why should we not hope  
 the same victorie by it? Did not King Darinus, and all the people both Jewes  
**1. Esd. 4. 38** and gentils cry out and say, that truth is greace and strongest? Why then  
 41. should those that haue the truth, and those that wold haue the truth, be  
 affraid of error? seing truth discovereth dark and dangerous wapes of  
 error, though abroad in open books, even as light discovereth darke and  
 dangerous places, though abroad in open high wapes: And as the more  
 darke and dangerous the wapes be, the more necessary and needful will  
 light be found of all that trauaile: So the more darke and dangerous the  
 errors be, the more needful and profitable wil truth be found, of all that  
 would trauil to heaven. But som may say, ~~persecution~~ let al this be grated, yet  
 it is no wisdom we think, to bring dangerous errors into the light, that so many  
 men may stumble at them, which being not brought to light, would not bee so  
 much as known to som.

**Answer.** I answer, no more, then a Rock that lyeth hid vnder water, which (for  
 want of bringing into the light) many Men may make shipwack thereon  
 and so stumble or fall neverthelesse, though it be not so much as known  
 to them before. Therefore as a Rock in the Seas (though not so much as  
 known to som) yet (for want of being made known) many men stumble and fall thereon/ and  
 perish both men and goods. So an error (though not so much as known to som) yet (for want  
 of being made known) many men may stumble and fall thereon/ and so perish both bodies and  
 soules the which is more lamentable. and as Rocks in the seas/ the more they manifest themselves  
 the more furtherance in the way to the Heauen. So errors in the world  
 the more they manifest themselves, the more furtherance in the way to  
 heaven. And you shal vnderstand that errors being brought to the light  
 of the word of god, wil vanish as darknes before the light of a torch: eue  
 as the chaffe before the winde cannot stand, so error before truth cannot  
 abide: therefore it is no hinderance, but a great furtherance to haue all er-  
 roneous Rocks in the haven to heauen, made known and published.

And a greate and suer argument it is, that those Bishops and Ministers have not the truth, that publickly dare not dispute or wypte against error, as may be scene in the Bishops and Ministers in Queen Marpes dapes, which could not abide to have books written and printed, of that which they caled error and heresy, but caused, that if any such were written, both them and the Authoꝝ to be burned, if they could com by them. Therfoze if permission of conscience and liberty of the gospel be not granted, and burning lawes repealed, then the Bishops and Ministers now may perswade and cause to be burned, both the books and the Authoꝝ, that have the truth in steed of heresy and heretiks, even as their predecessors have done already, and so shed more innocent blood, and also provoke the Lord to further wrath against the King and State. It is not the gallosse, nor the prisons, nor burning, nor banishing, that can defend the Apostolik faith: indeed the King and State may defend Keliōs peace by their sword and civil powder, but not the faith, otherwise, then by the word and spirit of God. The dutch Princes and peeres say, that force, faith of word, & gallosse, in matter of Religion: is a good meanes to spil blood, & make a vprere in the land, but not to bring any man from one faith to another. The pagans wil not persecute one another for religion, though (as I read) there be aboue three thousand sorts among them. And you know both King Henry and Queene Mary, thought themselves defenders of the faith, and thought they burned hereticks and heresy, when they burned men and their books, but now you see and must acknowledge, that they were persecutors of the faith, instead of defenders thereof, and also that they (through the instigation of their bloudy Bishops) burned the word of God, and those that professed and wrought it, in steed of heresy and hereticks. And thus it wilbe now if the Bishops and their Ministers may haue their wils: and therein they (as their predecessors) fullfill the word of God, in gathering Kings of the earth to the battell of the grear day of God Almighty. For they perswade Kings to force their subjects, to receive the faith, and to bee of the Church, whereas the Word of God teacheth otherwise, saying, Faith commeth by hearing, and hearin by the word of God, and not by the Kings sword. And Christ saith: Teach all nations & baptize them in the name of the Father, Son, and Holy Ghost, in the word of the Gospel, and this teaching is to be understood by the word and writing of the Prophets and Apostles of our Lord and Saviour Christ, which is the Word of God. For they that wilbee of the true faith and Church, must be caled therunto, out of the World: by the Word of God, in every nation, and not forced and constrained in every nation, as the Bishop of Rome, and all other false Bishops and Ministers have and do perswade Kings, Emperors and Magistrate.

And his Majesty and Parliament may please to understand, that so doe, is to quench the Spirit of God, in Christs Bishops and ministers, and also to frustrate the precept of Christ, which saith: Preach the Gospel to every creature, besides, it maketh their owne office and functiō vopd, they ought

1. Tim. 2.  
44. 25.

to preach & instruct, with al meeknes, them that are contrary minded, proving if God at any tyme wil give them repentance, that they may know the truth for the ministers of the Lord must not strive, but be apt to teach, gentle towards all men, suffering evil men patiently, telling Kings and Princes, that the weapons of Christs Bishops and Ministers, are not carnal (as the weapons of all false and Antichristian Bishops and Ministers are) but Spiritual, & mighty through God, to cast downe holds, casting downe evry high thung, that is exalted against the knowledg of God, & bringing into captivity, evry thought, to the obedience of Christ.

2. Cor. 10.  
3. 5.

Also, if all within the land be forced to be of the church, as the Bishops and their ministers would stil have it, the there would be no world in the land, but al the land wold be the Church, which is absurd, and contrary to the scriptures, and great ignorance doe the Bishops and their ministers shew, when they thinke the whole nation of people, is the Church of Christ, for then it cannot be said, out of greate Britayne, the Lord added

Rev. 11. 2.  
A. 2. 2. 41.  
47.

to the Church from day to day, such as shold be saved: seeing within the land there would be none without to be added: Also within that land, there would be no persecution, seeing the Church of Christ doth not persecute

Note  
Act. 2. 47.

at al, much lesse it self, but the Ministers and members of that Church doe persecute one another, and therefore it cannot be the spiritual King-

A true  
Church  
wil not  
persecute.

dom and Church of Christ, but of Antichrist, seeing it is divided against

Mat. 12. 25  
rev. 18. 2. 8

it self, and persecuteth one another, and wil with her mother greate bab-

1. Cor. 8.  
11. 12.

lon, be consumed and condemned, seeing (as she) they burne, burne, hang,

Luc. 10. 3  
Gen. 32. 28

and imprison one another which is no Christian, but Antichrist: an mon-

Rom. 13. 4

strous, cruel, wouldish, and a tyranous part and practise: for Christ sent his

Ministers as lambs among wolvers, & not as wolves among lambs.

Again, I humbly and withal reberence doe beseech his right excellen-

tie Majesty, to give me leave, to put him in mynd, of those things that do

concerne the glorie of God, the assurance of his owne salvation, the sta-

blishment of his throne, and the benefit both of the Church of Christ, and

the common wealth of al his dominions. And though as Josias, he found

(by reading in the booke of the new Testament) a great alteration of the

Apostolique faith, & change of the lawes & ordinances of Christ, within his do-

minions. Yet not to be dismayed, as Henry le grand, but be encouraged as

Josias, to labor and endeavor the redresse thereof, according to the im-

pulse of Christ, in his new Testament. And I doubt not, but as Iacob the Pa-

triarck prevayled with God & Men: So shal Iacob the King prevayle both with

God & men, especially being his cheif stuard, by his new Testament.

Through the zealous reading whereof wilbe found, that Antichrist

2. Tym. 2.  
1. 1. 4.

the King of the Catholique faith and discipline (called the mystery of iniqui-

Rev. 17. 15  
1. the 2. 8.

ty) doth sit in the Temple of God, even as the scripture hath foretold. And

Rev. 17. 16  
17.

it is to be noted that the scripture hath also foretold, of the consumation

abolition, of this Antichrist, the man of sin, & his mystery of iniquity, with the

most of his arival, or hyghest top of dignity, he is come vnto: and this shall be

done by the spirit of the Lord in the mouth of his servants. For when t

words of God be fulfilled, then shall the servants of the lord prevaile (by his word and spirit) with ten kings that shall hate, & make the whole desolate, Caled the which siteth in the hearts and consciences of peoples, multitudes & nations, and Temple of this whore is the woman caled the great Citty which reigneth over the Kings of God. the earth, meaning the chur: of Rome, by her false faith and disciplin, which is so fast settled in the hearts and consciences of the Kings of the earth, that they think they doe God good service, in killing and burning his servants that do speak against her faith & disciplyne, & that wil not buy any of her wares, that is her Antychristian doctrines and ordinances. But as she hath had her exaltation and arival to the heyght and dignity of the ~~sea~~ Empire of Rome, by the love of things, who have given their power and authority vnto her, and who have fought for her against the Saints & servants of Iesus. So she shall have her consumation and abolition (from that height and dignity) by the hatred of kings, who againe shall take their power and authority from her, and therewith defend the peace and persons of the Saints & servants of Iesus: & now for religions peace, wil use their power and authority against the bloody persecution of Antychrist and al his bloody Bishops and Ministers, and so become nursing fathers vnto the church of Christ. And as is hath pleased God, to give his Majesty peace round about, as he did vnto King Cyrus, in whose daies the material Temple began to be repaired (which was a figure of the spiritual temple) So I pray it may please him also (in the peaceable daies of King James) to begin to repayre the spiritual Temple) the Apostolic church scattered and happen abroad into the wilderness of this world, whose eating and gathering together, must be by the preaching of the word of God, both to jewes and gentils, and not by the sword of the kings of the earth, as Antychrist and his Ministers have now along tyme perswaded and prevailed, whereby not onely the jewes and infidels, but also papists and other false Christians, are hindered and deprived from the knowledg of the Apostolique faith. And it is be noted that David might not build Gods temple, because he had spilt much blood, which sheweth, no blood ought to be spilt, for the building of the spiritual temple. 1. Cro. 28. 3. Ergo peace in religion is a good meanes to make a unity of religion Among so many Christian sects

And it is wel worthy consideration, that as in the tyme of the old Testament, the Lord would not have his offerings by constraint, but of every man whose heart gave it freely: so now in tyme of the gospel, he wil not have the people constrained, but as many as receive the word gladly, they are to be added to the Church by baptisme: and therefore Christ commanded his disciples to teach al nations, & baptise them, that is to preach the word of salvatio to evry creature, of al sorts of natiōs, that are worthy and willing to receive it. And such as shall willing and gladly receive it, he hath commanded to be baptised in the water, that is dipped for dead in the water, and therefore the apostle saith, Els what shall they do, which are baptised for dead, if the dead be not raised why are they baptised for dead? And therefore also he saith: we are buried with him by baptisme &c: and it is to be wel observed, that when Christ

1. co. 15. 29  
Ro. 6. 4.  
Col. 2. 1

Esay. 2. 4.

Ezra. 4. 7.

Ha. 2. 4. 10.

Exod. 25. 2

and 35. 5

Act. 2. 40.

41. mar. 28

Mar. 16. 16

Mar. 16. 11

14.

1. co. 15. 29

Ro. 6. 4.

Col. 2. 1



Luc. 8. 37.

Luc. 9. 54.

55.

would haue preached the word of saluation to the gaderes, he did not com-  
pel them when they refused, but finding them unwilling to receaue him  
and his word, he turned from them without hurting the: also whe James  
and Iohn saw that som of the Samaritanes refused Christ, they wold haue com-  
manded fyer from heaven to consume them, as Elias did. But Christ rebuked the  
and said: ye know not of what spirit ye are: For the son of man is not come to de-  
stroy mens lives, but to save them. By al which, it may please his Majesty  
and Parliament, to take knowledge that Christ wil haue none consumed  
with fyre and sword, for not heareing and not receaueing his word: And that  
(howsoeuer it hath bene the mynde of Antychrist, to destroy mens liues  
for religion, and therein haue not spared neiher prince nor people) yet it  
is not the mynde of Christ, that princes should destroy their subiects, nor  
yet that subiects shold destroy their Princes for difference in religion.

Christ's Bs:  
wil not be  
lords over  
the con-  
sciences.

And therefore why shold Bishops perswade Princes and people, and  
why shold king, prince and people be perswaded by their Bishops and  
Ministers, to be contrary mynded to Christ? verily it is a notorious ad  
playne token of a false faith and discipline, that is defended by spere and  
sword, the power and authoritie of Princes: And they cannot be Christs  
Bs: and preachers, that perswade princes and peoples to such Antychri-  
stian tyranny and cruelty. And it is very evident that those Bs: and  
Min: which giue ouer men and women to the Magistrate, to be perswa-  
ded by persecution, doe shew clearely that their doctrine is not good, and  
that they want the word and spirit of God, and therefore flee to the Magist-  
sword for the forcing of them to their faith and discipline, and as the  
wyne is not good which we are forced to drinke, so those doctrines are  
not good which we are forced to beleue. But it may be by this tyme, al  
those Bishops (who vnfainedly feare God and truly love the king) will  
haste and make speed to come vnto his Majesty for pardon, acknowl-  
ding the truth of this booke, confessing their ignorance and arrogance,  
in the knowledge of Gods word, and in compelling the people to heare  
the word preached, and for inuysie burne: barmis: and hang: for religion:  
contrary to the minde of Christ, and also for stopping the mouthes of me and  
burning their books, that preach and wryte contrary to their myndes and  
wills, yea it may be they wil also confesse and say: Oh most gracious king,  
we beseech your Maieshy to shew vs mercy and to forgive vs our spirituall pride  
and ambition, in that we haue thus long vsurped the blasphemous titles of spiri-  
tual lords and lords graces, the which Tytles we now to the glory of God, and ho-  
nor of the King do with Vnfained hearts confesse, to be due and belong onely to  
Christ himself: and that the name and Tytle of spiritual lord cannot belong to any  
earthly Creature, no not to the King or Emperour, because it is an heavenly name  
and tytle, how much lesse can it belog or be due vnto vs, your Maieshtys vnworthy  
subiects and schollers. And for so much as we now vnderstand (the Lord be pray-  
sed therfore) that the holy and heavenly name and deuiue tytle of spiritual lord is  
as much, yea as high and greate, as the name and tytle of a spiritual God, and also  
that it

The Bs: do  
know in  
their con-  
sciences  
that this  
is true.

ob. 32. 22

hu. 2. 9. 11



that it is a name aboue evry name, which God the Father hath given vnto Christ onely to the end, that evry knee shold bow vnto that onely and heavenly name, and that evry tongue shold confesse that Iesus is the Messiah, the Lord, vnto the glory of God the Father, that in al things Christ might have the preheminance, for he alone is the head of the Chuach, which is his body: The which cannot bee so long as we, or any other Bishops, do hold and retayne that devine, high and super excellent name and tytle of spiritual lord: Because then it canot be said that God hath so highly exalted him, as to give him a name aboue evry name, seeing our names and tytles are also spiritual, and are caled spiritual lords so wel as the son of God, Iesus the Messiah. The remembrance hereof most gracious soueraigne doe make vs to tremble before God and the king. And therfore we most earnestly desire your sacred Majesty, and the whole Parliament, to discharge and release vs of these fearful names and tytles, that doe onely belong to the Son of God, Iesus the onely spiritual lord, that God hath given vnto his Church.

Col. 1. 18.

The Bs: in  
Tytes e-  
qual to the  
Son of  
God.

Moreover, we doe (according to the truth) acknowledge, that if wee shold any longer retayne these devine and high names of spiritual lords and lords graces, we shold therein be inteeled, not onely with a name equal to our lord Iesus, the onely begotten Son of God, but also we shold be intyld with a name and tytle above your right excellent Maiesty, yea above al Emperors, Kings and Princes of the earth. The which alone we doe acknowledge to be a sufficient cause to put vs downe, and to deprecie vs of these vsurped names, and blasphemous tytles. Also we doe confesse, that our pomp and state wherin we now live, is more like the Bishops of the Catholique Church of Antychrist: then any way like vnto the Bishops of the Apostolique Church of Christ, vnto whom we acknowledge, we ought to bee made rejected, like, and also to be qualified with the like gifts and graces of the Spirit, or els in no wise we can be meet Bishops for the Church of Christ, as the Apostle plainly teacheth both to Tymothy and Tytus &c. And we must further acknowledge and above al confesse, that our howses, howsholds and revenues are more fit and meet for princes, Dukes and Earles, then for the Bishops of Christ. VVherfore (being moved and stirred vp hereto by the feare of God) we earnestly beseech your Majesty and parliament, also to disburden vs of this great pomp and state, and of our great and Princelyke howses, howsholds and revenues, that so we may be made equal and conformable to the Ministers of Christ, and then we shal have both hope and cōfort of the world to come, although but litle in this, except your Majesty and Parliament doe grant free liberty of conscience, the which we now do also with the poore distressed Christians, most humbly entreat and desire: and thar for these reasons: First, because thereby the gospel of Christ wilbee set free and at liberty, wherby al people both Iewes and Gentils wilbe gathered to the Apostolique faith, Church and discipline. Secondly, because many of your Maj: subjects, both Men and women (who now are forced to dissemble their religion, for feare of our persecution) wil be released and set free from their spiritual bondage and slavery, wherin we now do hold the against their consciences, and so they wil becom more faithful Christians to God, and more loyal subjects to your Maj: then ever they were before, to the salvation of their soules and the sacfity of the Crowne and State.

Note  
Gods blef-  
sings il ex-  
pected, vn-  
lesse these  
Bishops bee  
rejected, vn-  
exalted  
earthly  
Gods.  
1. Tym. 3.  
Tit. 1. 6. 9.

Thirdly, because the poore distressed Christians (now banished and dispersed out of their Fatherland, over the face of the earth) wilbe redeemed fro greate misery and bondage, wherein now (no doubt) they live and abide, because they wil not be in bondage to any other spiritual lord or head, then the lord Iesus Messiah alone, whose faith and discipline they desire onely to learne and obey. Fourthly, because they by great benefit and comodity wil redound, both to your Majesty and to all your subjects, within your highnes dominions by the great commerce, in trade & traffiq both of Iewes and al people, which now for want of liberty of conscience, are forced and dryven els waere; and also from the revenues & liveings, which we and our glergie doe possesse, and from the courts and offices we hold ad keep grea profit and comodity wil redound, both to your highnes, and to al your kingdoms, we say more profit and comodity then we or any man is able to expresse. And therefore, we also desire al his majesties subjects, both greatch & smale in al love ad feare of God, not to be offended, or any way moved or grieved, when they shal see such a reformation of vs, as that famous King Henry the eyght, did make of our lordly brethren the Abbots and their Clergye: For indeede such a reformation ought to come among vs and our glergy, seeing we are no way agreeable to the new Testament, of the onely spiritual lord Iesus Messiah, but are limbs and fellow members of that Antychristian ad Romish church, which in the scriptures is Prophecyed to be abolished and destroyd. Now therefore we pray you all let not King David say, the Sons of Seruah are to strong for him, for that wil bee vnprofitable for you al. And so for conclusion, we entreat his Ma: and Parlia: to enact (that as our adversaries cou against vs, onely with the word of God, so we go against them onely with the word of God, and not as we have done by civil authority, for so our selves may be forced to dissemble) Thus it may be, the lord wil perswade and work in the hearts of some of the Bishops, who wil willingly resigne their Antychristian tytles and Popish pomp and State, with their princelike howses ad lyvings into the hands of the King, without any compulsion or constraint. But if they doe not, yet if it please God to open the kings heart, to see their Antichristian and Idol etare, ad the danger ad damage they cause both to the King Prince and People, they wil be compelled thereto, ev as their lordly brethren the Abbots in King Henry dayes were. And howsoever it be not regarded, or perhaps not descerned, yet in the sight of God ad his people they are greater Idols, then their lordly brethren the Abbots: yea greater Idols then the Images of wood and stooone (which that famous ad Godly King Edward, did pul downe and destroy) for they did not impi son, nor burne, nor hang: nor yet caused to be banished any of the kings subjects, that would not worshipp them, as these Idol Bishops doe. And out of doubt: these Bishops are greater Idols then the golden calfe, Aaron made and offred unto: for the calfe did not persecute nor ver, such as the Calfe regyne and rule by force over the consciences of the people as these Idol Bishops doe.

Besides, the Calfe was set vp in steed of Moles, who brought the people out

To greate  
the ods,  
o use the  
word, a-  
gainst gods  
word.

The Bs:  
greater I-  
dols then  
the Abbots  
images or  
golde calfe

out of Egypt, and shewed them the wil of God, but these **Idols**: are set up in stead of Christ, who have brought vs out of the bondage of hel, and who sheweth vs his Fathers wil in his new Testament, the which these **Idols**: wil not suffer vs to obey but in stead thereof wil force vs to sal down worship and obey ther Father Antichrists wil and old testamēt, which stinks in the nostrils of al reformed strangers that heare thereof, as wel as in ours that have taken our flight from it. **Wherefore** these spirituall lords and **Idol** Bisshops ought to be pulled downe and suppressed, like the **Abhors**: their lordshipp brethren, though not sacrificed vnto the Lord in Smithfield as the Godly king Iosias sacrificed the **Idol** Priests of the high places on the Altars thereof. And I doe verely beleue, that if free liberty of conscience be granted, that the spiritual kingdom of these **Idols**: will in tyme sal to the ground of it self, as the **Idol** Dagon sal before the Ark for throug the knowledge of Gods word, wil al godly people, with draw themselves in al peaceable and godly wise, from the spiritual obedience of these spirituall lords and **Idol** **Bisshops**: and quietly betake themselves vnto the obedience of the onely spiritual lord Iesus Messiah. But howsoever it be I shalbe contented therewith, and so I wish al others, for we al ought to be content, if we obtayne freedom of conscience, and therefore to give god prapze continually, that hath wrought so blessed a worke in the hearts of the king and Parliamēt, for who as the scripture teacheth we ought to make supplications, prayers and intercessions, that they may com to the know ledge of the truth, and that we may lead a peaceable and quiet life in al godlines and honesty. And vnto who we ought to give by the law of God, al earthly honor feare and reuerence, and willingly to pay tribute and custō, tax and tol, so much and so often as it shal please his Majesty and parliamēt: to appoint and gather, by any officer or officers whatsoeuer. For whom also, and for the whole common wealth of al his kingdoms, we ought to be diligent and ready to hazard and lay downe, not onely our goods, but also our liues at al tymes and occasiōs. For Christ hath onely set vs free from al ecclesiastical lawes and ordinaunces, which himself hath not commanded in his last wil and Testament. Yea from the ecclesiastical lawes and conuandements of the old Testament, how much more hath he set vs free from the ecclesiastical lawes and ordinaunces of Antichrist, but he hath not set vs free from the Moral and Iudicial law of God, for that the king is bound to execute, and we are bound to obey: and for want of the execution thereof, there are in our land many whorres and whorretters, ad many childre murdered besides the death ad vndoing of many persons about whorres. Wherefore I humbly desire that the Moral and Iudicial law of God may be practised and executed, of al degrees both high and low without respect of persons, according the mynd of Christ. For the Lord wil haue that euer man shal love him above al, and his neyghbor as himself, and Christ saith, as ye would that men should do to you, so do ye to them likewise.

Wherefore as the king wold not haue his subjects, to take away his life because

Ex. 32. 1. 2.

what greater idolatry thō to obai other spirituall lords, then the lord Iesus.

2. king. 23.

17. 20.

1. sam. 7. 3.

1. ty. 2. 1. 2.

Rō. 13. 1. 7.

Col. 2. 14.

Heb. 8. 13.

Deut. 17.

18. 20.

Luc. 6. 31

because he is contrary to them in religio. So let not the king take away his subjects lives, because they are contrary to the king in religion: and as you would not that men should force you to a religion against your consciences, so doe not you force men to a religion against their consciences. And as it is the duty of subjects to seeke the conversion of their king and State, by the word of God, and not his and their destruction by fier and sword. So it is the duty of the king and state, to seeke the conversion of their subjects by the word of God, and not their destruction by fier and sword, as the Pope and his Prelats doe teach: whose bassals therein both Emperors and kings (as wel as people) have bene a long tyme: both to the destruction of the selfe and their subjects. For who knoweth not that prelates and priests have perswaded subjects, to destroy their kings and princes, as wel as kings and princes to destroy their subjects: but I pray the both to take notice that the scrip: saith he that destroyeth the Temple of God, him wil God destroy. Let not therefore kings, princes nor subjects bee any longer perswaded to destroy one another through the subtlety of As: and their mis: who (most of the) onely seeke the security of their owne pop and gloze, and the stablishment of their spiritual thrones therein: for so long as they may confirm that, they passe not who perish, whether king, prince or people. Againne therefore I humbly pray his Ma: and par: to repeale and make void al popish lawes and canons, and to see the moral and lical law of god, both firmly enacted, and carefully practised after the minde of Chr: and then shal Christs spiritual throne be stablished in the hearts & consciences both of king, prince and people, so as the Chu: Christs spiritual kingdom shal increase in the knowledge of faith, and obedience therof, with all love, peace and charity, one towards another. And the comon wealth of his Ma: king: wil flourish and prosper, and also his throne be constantly stablished both to him and his heyres through out al his dominions, in a fier land of peace and love, throue with and towards another, to the gloze of God and the comfort of his Ma: and of al his subjects, and also to a famous and excellent glorious paterne of goverment, to al kingdoms, nations and countries round about, as in the dayes of Salomō king of Israel. For if the holy lawes of Gods word be practised and executed after Christs wil, the shal neither king, prince nor people be destroyed for difference in religion: then Treason & Rebellio, as wel as burn: ban: hate: and impi: for difference in religion wil cease and be laid downe, then shal not me: womē and youth be haged for thest: then shal not the poore lame, sili and weakē ones, be stroked and whipped, neither shal the poore, stranger, fatherlesse and widowes, be driven to beg for place to place, neither shal the lame, sili and weakē persons suffer such misery and be forsaken of their kindred, as now they be, the shal not murder, whoredō and adultery be brought out for money: then shal not the greate defraude and wrong the small, neither the rich oppresse the poore by usury and litle wages: then shal not mealyzing by and inheriting others childē in steed of their owne, neither shal an honest man be forced to liue with a whore in steed of an honest wife, nor yet an honest woman be forced to liue with

Note

1. cor. 3. 17  
8c 6. 19. 30

Frederich  
& Iohn  
Pallgraves  
said that  
vnder pre-  
text of the  
holi ghosts  
office of  
correction  
hide els  
was sought  
the to rey-  
gne over  
the consci-  
ces, of the  
Magistrats  
& subjects  
like as  
in the ac-  
cursed po-  
pedom is  
co to passe  
&c.

with a doozekeeper in stead of an honest husband, that shall not seruaunt  
 be forced from marriage by bonds, nor yet be bound to seruitude, longer  
 then six yeares, neither shall they be brought by rote to covenant,  
 nor posted from one quarter or one yeare to another for their freedom as  
 in them be forced to buy it of their Masters, or els to go without it two  
 Then shall neither Prince nor people be disinherited, for not being of the  
 church: neither shall they be held lawlesse persons, though excommunicated  
 neither shall any man dare kill them as now they may, and be quit by law  
 neither shall any man feare to have his mouth stopp for preaching the  
 truth, then shall no man need to flee out of his native country and father  
 land, for persecutions sake: then shall all men liue in peace vnder his owne  
 vine, lauding and praising God honoring and obeying the King. Then  
 also will no blood be eaten among Christians, wherby the Jewes should  
 haue iust cause to stumble or be offended, neither shall any reliqs of the  
 ceremonial law, (as Cithers and offerings etc.) be any longer in use, wher  
 by the Jewes should be hardened, in their vnbelier and kept from the faith  
 of the Messiah. Then shall the Jewes inhabit and dwell vnder his Maie-  
 ties dominion, to the great profit of his Realme, and to their further  
 traunce in the faith: the which we are bound to seeke in all loue and peace,  
 as well as others, to our vttermost rinde, for Christ hath comanded to  
 reach all nations &c. and they are the first. Lastly, there shall not so many men  
 and Women be deceaved by false Ministers, neither by their sermons,  
 nor yet by their booke, which are full fraughted with false doctrynes, ad  
 confirmed and countenanced not onely by the Kings authority and power  
 but also by wresting and false interpreting of the scriptures, and by alled  
 ging of popish Fathers, which though the greater ignorance of the peo-  
 ple doe greatly preuaile: but then shall be abolished through the word and  
 spirit of God his two witnesses in the mouth of his seruants, who by  
 word and wyrtung shall beed such knowledge, that none of wisdoms chil-  
 dren shall bee deceaved, Another reason, why so many good people are  
 now deceaved, is, because we that haue most truth, are most persecuted,  
 and therefore most poore, wherby we are vnable to wyte and print as  
 we would, against the aduersaries of the truth. It is hard to get our dai-  
 ly food, with the labors of our weak bodies and feeble hands, how the  
 should we haue to despay o' her charges, and to wyte and print? I haue  
 through the help of God out of his word, made a couerage of small coar-  
 ses, wherewith Antichrist and his Ministers might be dymmed out of the  
 Temple of God.

Noce wol

 gen. 9. 2.  
 alt. 15. 20. 21.  
 6. 16. 25.

 Jewes kept  
 back from  
 the faith  
 by perse-  
 quition

 Rev. 11. 3.  
 and 19. 10.

1. Pet. 2. 2.

 Pro. 25.  
 1.

Mat. Exod. 3. 6



How to know misinterpreting of Scripture.

**Luc. 10. 27** **Isak, & the God of Iacob.** Onely, from these words wil they prove the resurrection, if they be the **28:** of Christ, for he proved the resurrection from hence. The question is hard I grant, but if their lordships be not able to interpret it, according to the meaning of Christ (as I am sure they are not) then it wilbe another cause very sufficient, for their deprivation fro their lordly and Idol offices and princely livings. But because most men doe worst and misinterpret the scriptures som of wickednes and som of ignorance, for the utterance of their doctrine, and so deceave both Prince and people: I wil shew how you shal perceave it, least thereby you shal bee deceived. Every scrip: either soze misinterpreted, do make a contradiction: As for example Mr. Johnson (one of the preachers called Brownists) to prove Rome a true Church, alledgeth **2. Thes. 2. 4.** where the Apostle sheweth, That the man of sin and son of perdition, sitteth in the Temple of God. Which words Temple of God, he interpreteth to be the Church of God: wherby he doth greatly erre: For then such interpretation will contradict this scrip: which saith the Church of God is the pyler and ground of truth: But if the man of sin sitteth there, then it is a hold of soule spirits, a cage of every unclean and hateful bird, as the scrip: speaketh: Yea the pyler and ground of truth, and not of truth: neither wold the Lord call his people out of her (as he doth) if it were the true Church. Also, if the Temple of God in that place be interpreted the Church of God, this soule absurdity and contradiction will follow, viz: that the Church (called the woman) to whom were given two wings of a great Eagle, that she might flye into the wilderness fro her persecutors, for a time, tymes and half a tyme was not persecuted neither yet did flye into the wilderness so long a tyme. Neither yet was the Church (called both woman and whore), also great Babilon, the mother of whoredoms and abominations of the earth) drunken with the blood of the Saints, and of the martyrs of Iesus, as this scripture testifieth.

Again, if that be the Church of God, where the man of sin sitteth, then the wynepresse was not treden without, but within the Church: and **Rey. 14. 20** it also crosseeth this scrip: which saith: The wynepresse was treden without the City, so that blood came out vnto the horse brydles, by the space of a thousand and six hundred furlongs. Ergo a false interpretation. Moreover, we are not to vnderstand the word Temple, at all tymes to meane the Church: for when Christ said: Destroy this Temple, and in 3. dayes I wil raise it vp againe, did not meane the Church nor yet the Material Temple wherein he was, but meant his body, yet the jewes vnderstood the word Temple other wise, even as Mr. Johnson etc. doe here vnderstand the word Temple other wise then the bodies of peoples, multitudes, nations and tongues, which they sought not to doe.

**Rey. 17. 5** Likewise Paule, when he said: If any man destroy the Temple of God, he will God destroy, did not meane the church, but the members of the church. So when he said the man of sin sitteth in the temple of God, he did not meane so much as the members of the Church, much lesse the Church. Therefore it must be vnderstood, that altho in whom the man of sin sitteth, as

An exhortation against persecution.

raled the Temple of God, onely in respect that the Lord hath bought them, for  
the Lord hath bought all men, even the false teachers that deny hym. There- 2. pet. 2. 1.  
fore no man is his owne in that respect, but the Lords. Also the Bishops 1. ioh. 2. 2.  
themselves (to prove bꝛoꝛthers and sisters children may marry) aledge 1. cor. 6. 19  
Lev. 18. But that scripture do not prove such marriages, but the full con- 20. & 7. 2.  
trary: For it saith, none shal com neere to any of his kindred, to vncover shame. Lev. 18. 6.  
But bꝛoꝛther and sisters childre are kinnsolkes: Therefore they may not com  
neer to vncover shame, for that were wickednes. Thus they must confesse, or  
els prove that bꝛoꝛther and sisters children are not kinnsolkes, which they  
cannot: seeing then, bꝛoꝛther and sisters children cannot cal cousin, and so  
al couzineship is blotted out by their doctrine, for vncles and Auntes call  
their bꝛoꝛther and sisters childre Nephew & Neece. Lev. 18. 17

Thus many bishops and preachers doe deceave Kings, Princes and  
peoples, by wresting and misinterpreting the scripture. Therefore I earnest  
in beseech your Majesty and Parliament, to beware, least there be any man that  
poyle you, through Phylosophy and wayne deceit, through the traditions of men  
according to the rudyments of the world, and not after Christ. And to avoide  
prophane and wayne babblings and Antithesis, or opposition, falsly caled learning,  
which, whyle som profess, they have erred concerning the faith. Col. 2. 8.  
1. tym. 6.  
10. 21.

And now O King, Prince, and Parliament, open your eyes, and listen  
your eares unto compassion and mercy: feare God and be like vnto him  
for he causeth his sunne to shyne both on iust and vniust. Thinke at last you  
must giue an account of your workes: many at the day of iudgment, will  
be ever burned for killing and burning innocent Christians: but no man  
shalbe damned for saving their lives, leave then I humbly beseech you,  
in the right hyde of mercy, rather then perle vnto such as perswade to  
persecute innocent Christians: for they cannot help you, when you must  
giue account thereof vnto Christ, who adviſeth you otherwise, although  
they be such as erre, how much more such as do but seeme to erre, and for  
difference in religion, ought you to save their lives? And I do in al humili-  
ty affirme, that those which advise you to pluck up and burne the tares  
which Christ command to be let alone till the end, do advise you to pluck  
up and burne the commandment of Christ, unto whom, assuredly, (er-  
runt amendment) you shal giue account at the day appointed. Therefore  
I beseech you not such as counsel you to shed blood for iudgement in religion: for  
themselves shold suffer the paine, they wold verely giue you other coun-  
sell, be not then their executioners any longer, for al that will live Godly in  
Christ, shal suffer persecution, though you do your best to hinder it. And I  
say to remember, that to preach the gospel (after the minde of Christ) is  
to bring glad tydings vnto the people. But to burne, banish, hang and  
imprison for religion, is not to bring glad (but woeful) tydings vnto the  
people. Iet it not therefore, be any longer preached in your Majesties do-  
minions, I meekly intreate: Though Paul plant, & Apolos water, yet it is God  
that giveth the increase. But your bishops and ministers will have an in-  
crease whether God will or not, or els they will burne banish hang and im-  
prison

An exhortation against persecution.

- prison. Kings and Magistrates are Gods ministers and not the bishops, therefore I humbly beseech you to winne the bloudy mindes of your Bishops: that there be no more innocent Christians persecuted to death for religion. I read that in the Netherlands about a hundred thousand persons have beene put to death for religion, but now praised be God, we have no such wooful tidings preached among vs, the lord worke as much in our land. I beseech him, that so you may no longer burne and burnish the servants of Christ: for he saith they that doe these things have not known the Father nor mee: Yet I confesse you have the zeale of God, for you think you do God good service, in burning Christians that differ fro your religion. But I also confesse your zeale is not according to knowledge: for your Bishops and Elders: being indued with vniuersity and high schoole learning, deuinity and doctrine, but being ignorant of the lowly learning heavenly diuinity and doctrine of Christ, have and doe stil goe about to stablish their owne, and haue not yet submitted themselves, to the lowly learning deuinity and doctrine of Christ: and therefore like their predecessors, wil perswade you to burne: ban: etc: such Christians as they hold to be in error about doctrines and questions of faith and religion: right as if they had the power to rule, gouerne, and dispose the hearts and spirits of kings, princes, and people, even as they list, ad also to make them good and righteous when they wil, and to cause them to vnderstand and beleue the gospel, even by a day and howe appointed, which to do, belongeth to God alone: and therefore Christ saith no man can come to me except the Father draw him. And Christ wil haue his ministers to preach to such as are worthy and willing, and not as your Elders: who com to them, when they hold vs worthy and finde vnwilling, and say, wil ye not com to church and heare, and wil ye not beleue our doctrine: but we wil make you, or els wee wil burne you for hereticks. Thus wil they raunt meeke and holy Christians who are torne like sheep among the wolves. But Christs ministers wil winne meekly, in such such as are contrary mynded, tollerating the evil men patiently, proving if God at any tyme wil give them repentance, that they may know the truth: whether they shew plainly, that they are Christs disciples, and haue that true faith, which worketh by loue, even as the Apostle saith, the which I pray you to consider, that so you may both know and obey the wil of Christ. Now (saith he) abideth faith, hope and love, but the chiefe of these, is love, for where love is ther is no disdayne, it seeketh not her owne things, it is not provoked to anger, it suffereth al things, it hopeth al things, it endureth al things. Hea the love of Christ so loverh, that it wil not yet nor persecute any that cal on his name. Therefore I humbly pray you to remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as if ye were also afflicted in the body. And to shew them mercy, for mercy rejoyceth against judgement, but judgement mercyles, shal be to them that shew no mercy. If ye be freindly to your brethren onely, what singuler thing do you, doe not the sinners the same: be not like vnto them, but vnto your heavenly father, whose wil dwelleth in loue and merrry, I beseech him to grant you, that so you may come to the

An exhortation against persequion,  
to the knowledge of the truth and be saved: And that we (your Majesties  
faithful subjects) may lead a peaceable and quiet life (even in our owne nation) 1.Tym.3  
in al Godlynes and honestly. Amen.

Now, them that are persequed, I exhort with the words of the Apo- Pet.4. 12  
stle Peter. beare up beloved thinck it not stränge concerning the fiery trial  
that is among you to prove you, as though som strange thing were com  
unto you: but rejoyce in as much as ye are partakers of Christs sufferings  
that when his glorie shal appeere ye may be glad and rejoyce. If ye bee  
rayled upon for the name of Christ, blessed are ye for the spirit of glorie and  
of God resteth upon you, which on their part is evil spoke of, but on your 2.Pet.1.12  
part is glorified. but let no man suffer as an evil doer, or as a murderer  
or as a busy body in others matters: but if one suffer as a Christian, let  
him not be ashamed, but let him glorifie God in that behalf. For al the Act.2.4.14  
Martyrs of the Apostolique Church have suffered as evil doers, and as heretiks. For  
the time is that judgment must begin at the house of God: If it first be-  
gin at us (saith the apostle) what shal the end be of them, that obey not  
the gospel of God. And if the righteous scarcely be saved, where shal the  
ungodly and sinners appeere? wherfore let them that suffer according to  
the will of God, commit their soules unto him in welldoing, as unto a  
faithful Creator.

Read Esay.2. 3.4.11.16.

He shal judge among the nations, and rebuke many people, they shal break their  
sword into mattocks and their speares into fishes: nation shal not lift up a sword  
against nation, neyther shal they learne to fight any more. The high looks of man  
shal be humbled, and the loftynes of man shal be abased, & the lord onely shal be  
exalted in that day: for the day of the lord of hosts is vpon al the proud and haury  
and vpon al that is exalted, and it shal be made low.

Antychrist  
and his  
persequio  
shal bee  
made low.  
1.thef.2.4

Little David overcame great Goliath, yet not brought up in warre. Vn-  
learned Peter confuted the learned priests, yet by calling a fisher man. At-  
tend, and heipe, and you shal see the wonderful works of God. For the foo-  
lishnes of God, is wiser then men, & the weaknes of God is stronger then men.  
And God hath chafen the foolish things of the world, to confound the wise, &  
things that are despised, hath God chafen, to bring to nought things that are.  
1.Cor.1.25.28.

Gal.6.6  
1.Cor.9.7

F I N I S.

Leonard Bushet.





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